

Asalāmu 'Alaykum - #Niqāb is Wājib & this is the best response I can share refuting those who take the statements of the Salaf out of context. Translated from Shaykh 'Abdūl 'Azīz al-Tarēfē: #Detailed_Response

Refuting the #Misconception that the Salaf permitted a woman to show her face. As I have shared in the past, the Jilbāb according to the definition of the Salaf is a garment which covers the whole body, and is used to cover the Face, as it's reported in Sahīh al-Bukhārī & Sahīh Muslim that 'Ā'isha(رضي الله عنها) said "I veiled my face with my Jilbāb", and this is what's known from the sayings of the Sahābah, Tābi'in & Salaf & there are several authentic narrations that attest to this.

But my main focus today is to speak about the Tafsīr of [Sūrat al-Nūr:verse 31]:

Allāh (سبحانه وتعالى) said: {And tell the believing women to reduce [some] of their vision and guard their private parts and not expose their adornment except that which [necessarily] appears thereof and to wrap [a portion of] their headcovers over their chests and not expose their adornment except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons, their women, that which their right hands possess, or those male attendants having no physical desire, or children who are not yet aware of the private aspects of women. And let them not stamp their feet to make known what they conceal of their adornment. And turn to Allah in repentance, all of you, O believers, that you might succeed.} [24:31]

So Allāh (سبحانه وتعالى) has mentioned the adornments in this Āyah, and he divided it into two types:

1. The Hidden Adornments, which by principle is not permissible to be shown, and that's taken from His statement: {and not expose their adornment}, then He followed that up with an exception, of what adornments can be shown to the people mentioned in the verse which I'll come to soon inshā'Allāh.
2. The Apparent Adornments, which can be shown to those who Allāh (سبحانه وتعالى) has specified, and that's taken from the Āyah: {and not expose their adornment except that which [necessarily] appears thereof...}

However, the misconception I want to remove is those people who use the Tafsīr of the Salaf of this Āyah {except that which [necessarily] appears thereof...} of what a Muslimāh is allowed to show to those Mahrams mentioned in the verse and apply it on the non-Mahram strangers! And inshā'Allāh I'll prove this very shortly.

So they will mention several statements of the Salaf of the Āyah {except that which [necessarily] appears thereof...} where 'Abdullāh ibn 'Abbās(رضي الله عنهما), 'Abdullāh ibn 'Omar(رضي الله عنهما) and al-Dahāk (رحمه الله) said that it's the "Face and Hands". Or that it's narrated from 'Abdullāh ibn 'Abbās(رضي الله عنهما), Mujāhid(رحمه الله) & Sa'īd ibn Jubayr (رحمه الله) that it's "Kuhl [eye-shadow], Khidāb [hennā on the hand] and the Khātam [ring]". Or that it's "Kuhl [eye-shadow] & Khātam [ring]" as mentioned by Anas ibn Mālik(رضي الله عنه). Or that it's "al-Kuhl [eye-shadow] and Khidāb [hennā on the hand]" as mentioned by 'Attā'(رحمه الله). Or that it's "al-Kuhl [eye-shadow]" as

mentioned by al-Sha'bī (رحمه الله) & Qatādah (رحمه الله). Or that it's the "Face & Clothes [literally the outer garment]" as it's narrated from al-Hassan al-Basrī (رحمه الله) & Qatādah (رحمه الله). Or that it's "Kuhl [eye-shadow] & Clothes" as it has been reported from al-Sha'bī (رحمه الله). But what I previously mentioned from the Sahābah & Tābi'in are the most authentic regarding the Tafsir of the Āyah.

These narrations from the Salaf can be found here: Refer to Tafsīr 'Abdūl Razzāq (2/56), Musannāf ibn Abī Shaybah (17281_17300), Tafsīr ibn Jarīr al-Tabarī (17/258_261), and Tafsīr ibn Abī Hātim (8/2574_2575)

And the sayings of these pious predecessors is all related to the "Apparent Adornments" for the Mahrams who are related to the Muslimāh either by kinship or suckling/nursing, and it's not in any way referring to the non-Mahrams which I'll get too very shortly inshā'Allāh.

And to prove that their sayings are referring to the Mahrams is through other clear textual evidences from them, and this is can be seen through several aspects.

Among them is that all the authentic statements of the Salaf regarding the "Apparent Adornments" in the Tafsīr of this Āyah: {except that which [necessarily] appears thereof...}, it has been proven on every single one of them that they are clearly referring to Mahrams in specific, or that there's another really strong evidence in another place which proves this, so let's go 1 by 1 inshā'Allāh in deep detail:

1. As for 'Abdullāh ibn 'Abbās (رضي الله عنهما), it's proven that he said: {The Apparent Adornments are: The face, Kuhl [Eye-Shadow], Khidāb [Henna] on the hands, and the ring, so this is what she can show in her house whenever someone enters upon her}, then he clearly stated:

{and not expose their adornment except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons, their women, that which their right hands possess, or those male attendants having no physical desire}

then he stated: {And the Adornments that she can reveal to these people are: Her earrings, her pendants/necklaces, her bracelets, but as for her anklets, her bangles, her neck, and her hair, then she should not show it to anyone except to her husband}

This was collected by Imām al-Bayhaqī (رحمه الله) in al-Sunan al-Kubrā (7/94) from the chain of 'Alī (رضي الله عنه) from ibn 'Abbās (رضي الله عنه), and it's authentic. Likewise it was collected by Imām ibn Jarīr al-Tabarī (رحمه الله) in his Tafsīr (17/259) and Imām ibn Abī Hātim al-Rāzī (رحمه الله) in his Tafsīr (17/264, 267).

Likewise, 'Abdullāh ibn 'Abbās (رضي الله عنه) said about the verse regarding the elderly women: {there is no blame upon them for putting aside their outer garments}: Ibn 'Abbās said: "al-Jalābīb (i.e. Putting aside the Jilbāb off her face)".

This was narrated by Imām al-Bayhaqī (رحمه الله) in al-Sunan al-Kubrā (7/93), Imām ibn Abī Hātim (رحمه الله) in his Tafsīr (8/2641), Ibn Jarīr al-Tabarī (رحمه الله) in his Tafsīr (17/360), and it was also collected by Abū 'Ubayd (رحمه الله) in Fadā'il al-Qur'ān (page 307).

It's also authentically proven from 'Abdullâh ibn 'Abbâs (رضي الله عنه) that he said in his *Tafsîr* of [33:59] {Allâh has ordered the believing women that whenever they leave their houses for a need, to cover their faces from above their heads with their garments [Jalâbîb], and to leave open 1 eye}

This was narrated by Imâm Ibn Jarîr al-Tabarî (رحمه الله) in his *Tafsîr* (19/181), Imâm Ibn Abî Hâtim (رحمه الله) in al-Durar al-Manthûr (12/141) from the chain of 'Ali ibn Abî Talha (رحمه الله) from 'Abdullâh ibn 'Abbâs (رضي الله عنه). And the book of 'Ali ibn Abî Talha (رحمه الله) that he would use to narrate from 'Abdullâh ibn 'Abbâs (رضي الله عنه) was strengthened & authenticated to be used as proof by Imâm Ahmad ibn Hanbal (رحمه الله), Imâm al-Bukhârî (رحمه الله) & Imâm ibn Abî Hâtim al-Râzî (رحمه الله), refer to *Fath al-Bârî* (8/438-439) by Al-Hâfidh ibn Hâjîr al-'Asqalâni (رحمه الله). This is a strong chain of narration & 'Ali ibn Abî Talha (رحمه الله) would always narrate from 'Abdullâh ibn 'Abbâs (رضي الله عنه) through an intermediary such as Mujâhid ibn Jabâr (رحمه الله), Sa'îd ibn Jubayr (رحمه الله) & 'Ikrimah (رحمه الله).

It's also narrated from 'Abdullâh ibn 'Abbâs (رضي الله عنهما) that he said "She wraps the *Jilbâb* around her face"

This was narrated by Imâm al-Shâfi'i (رحمه الله) in his *Musnad* (1/303 number 788), and in al-Umm (3/370-371), and Imâm Abû Dâwûd (رحمه الله) in *Masâ'il al-Imâm Ahmad* (732).

So this is an explicit proof that 'Abdullâh ibn 'Abbâs (رضي الله عنه) is of the view that covering the face is compulsory, and what he meant in the *Tafsîr* of Sûrat al-Nûr by "The face & Hands" was the Mahrams of the Muslimâh, not the Strangers, and likewise the companions & students of ibn 'Abbâs (رضي الله عنهما) have similar narrated statements to that of 'Abdullâh ibn 'Abbâs (رضي الله عنهما), and they did not ask him about the non-Mahrams, it's not narrated at all, from its absolute clarity, and they were extremely modest, so many of those today who are used to seeing Tabarrûj will not understand the statements of the Salaf, because even in our times, we have women who go out dressed more immodestly to Strangers than the women of the Salaf used to dress in front of their Mahrams!

2. As for Sa'îd ibn Jubayr (رحمه الله), it's authentically proven on him that the exception Allâh سبحانه وتعالى has given for the elderly women in the Ayah, is to put aside the *Jilbâb*, and as we already know, the *Jilbâb* is what's used to cover the face according to the Salaf.

So Sa'îd ibn Jubayr (رحمه الله) said: {She does not openly display adornments by putting aside her outer garment, so that her adornments can be seen from her}

This was narrated by Imâm ibn Abî Hâtim in his *Tafsîr* (8/2642).

3. As for 'Attâ' ibn Abî Rabâh (رحمه الله), it's authentically proven on him that he preferred a Muslimâh to cover her hair in the presence of her Mahrams, so he was asked about a man whether he can see a woman's head that's forbidden for him to marry:

So 'Attâ' ibn Abî Rabâh (رحمه الله) said: {Covering it is more beloved to me, and if they saw it, there's no problem}.

This was narrated by Imām Ibn Abī Shaybah (رحمه الله) in his *Musannāf* (17566) from the chain of 'Abdūl Malik (رحمه الله) from 'Attā' (رحمه الله) and it's authentic.

And it's also authentically proven that 'Attā' (رحمه الله) mentioned the same thing as Sa'īd ibn Jubayr (رحمه الله) regarding the elderly women and that the Allāh (سبحانه وتعالى) has given an exception to the elderly women, which is to {put aside her *Jilbāb*}, and as we know the *Jilbāb* is what's upon the face.

4. As for Mujāhid ibn Jabar (رحمه الله), it's authentically proven from him that he doesn't permit a Muslimāh to put aside her veil in the presence of a disbelieving woman, so how can we hold his statements regarding the "Apparent Adornments" {The ring, Hennā on the hand, and eye-shadow} and apply it to the non-Mahram men from the Muslims & Mushriks?!

Layth (رحمه الله) has narrated from Mujāhid (رحمه الله) that he said: {A Musimāh cannot take off her veil in the presence of a Mushrikāh [polytheist women], and she isn't allowed to greet her, because Allāh (سبحانه وتعالى) said: "Or their women (muslimāhs)", and they [Mushrikāhs] are not from among our women}

This was narrated by Imām al-Bayhaqī (رحمه الله) in *al-Sunan al-Kubrāh* (7/95), and Sa'īd ibn Mansūr in his *Sunan* (*al-Tafsīr* / 1576). And the narration of Layth (رحمه الله) from Mujāhid is a documented book & transcript, this was mentioned by Imām Ibn Hibbān (رحمه الله), refer to *al-Thiqāt* (7/331) and it's authentic.

It's also authentically proven from Mujāhid ibn Jabar (رحمه الله) that the exception Allāh (سبحانه وتعالى) has given the elderly women is {to put aside her *Jilbāb*}, i.e. To uncover her face & has stated the same thing as 'Attā' (رحمه الله), Sa'īd ibn Jubayr (رحمه الله), Ibn 'Abbās (رضي الله عنهما) and all of the Salaf have agreed to this.

Refer to *Tafsīr al-Tabarī* (17/361, 363-364) and it's in *Tafsīr Mujāhid* (2/444), also refer to *Sunan* Sa'īd ibn Mansūr (*al-Tafsīr* / 1617).

5. & 6. As for the saying of 'Āmir al-Sha'bi (رحمه الله): {eye-shadow and clothes}, and the saying of 'Ikrimah (رحمه الله) the companion of ibn 'Abbās (رضي الله عنهما): {The face, and the collarbone (of the neck)}, it's also authentically proven from them that he used to prohibit a Muslimāh to put aside her veil in the presence of her Uncles [on both the father & mother's side], as opposed to the majority of the scholars who permitted it, so how can anyone hold their *Tafsīr* regarding: {and not expose their adornment except that which [necessarily] appears thereof...} and then say they permit a Muslimāh to show her face, neck, kuhl to the non-Mahram strangers, while they are extremely strict & prohibit showing the face, neck & eye-shadow to the Mahrams that aren't mentioned in the Āyah?

Dāwud (رحمه الله) has narrated from al-Sha'bi (رحمه الله) & 'Ikrimah (رحمه الله) regarding the verse: {and not expose their adornment except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons...} all the way till he completed the verse:

They(al-Sha'bī & 'Ikrimah) said: {He did not mention the uncles[on the father & mother's side] because they belong to their sons, and they(al-sha'bī & 'ikrimah) said: She cannot put aside her veil in the presence of her uncles}

This is narrated by Imām ibn Abī Shaybah(رحمه الله) in his Musannāf(17580), and from his chain of narration, it was narrated by Imām ibn Mundhir(رحمه الله) as it's present in Tafsīr ibn Kathir(10/220), and it was narrated by ibn Jarīr al-Tabarī(رحمه الله) in his Tafsīr(10/220).

And this is supported by another narration which is narrated by Jābir(رحمه الله) from 'Āmir al-Sha'bī(رحمه الله) that he disliked it if all Mahrams would see the hair of a Muslimāh.

This is narrated by Imām Ibn Abī Shaybah(رحمه الله) in al-Musannāf(17569), so it shows that al-Sha'bī(رحمه الله) was very strict on having some Mahrams see her hair.

And it's also authentically proven from al-Sha'bī(رحمه الله) the exact same thing as what has been proven on 'Abdullāh ibn 'Abbās(رضي الله عنهما), Sa'īd ibn Jubayr(رحمه الله), Mujāhid(رحمه الله), 'Attā'(رحمه الله) & others, that the exception Allāh(سبحانه وتعالى) gave the elderly women in the Āyah of Sūrat al-Nūr, is putting aside the Jilbāb.

This is narrated by Ibn Jarīr al-Tabarī(رحمه الله) in his Tafsīr(17/363).

7. As for al-Hassan al-Basrī(رحمه الله), then it's authentic from him that he doesn't allow a brother to see his sister without a headcovering, so it's authentic from the chain of Hishām(رحمه الله) from al-Hassan al-Basrī(رحمه الله) regarding the woman, can she put aside her head-covering in the presence of her brother? He replied: {Wallāhi she isn't supposed to do that}

This was narrated by Imām ibn Abī Shaybah(رحمه الله) in al-Musannāf(17568) and it's authentic, and this is proof that al-Hassan al-Basrī(رحمه الله) was referring to the Mahrams in his Tafsīr of Sūrat al-Nūr when he said: {The face & the clothes}, and the Salaf wouldn't ask about the non-Mahrams from their Immense Taqwā [righteousness & god-consciousness].

And it's authentically proven from al-Hassan al-Basrī(رحمه الله) the same as what 'Abdullāh ibn 'Abbās(رضي الله عنهما), Sa'īd ibn Jubayr(رحمه الله), 'Attā'(رحمه الله), Mujāhid(رحمه الله), al-Sha'bī(رحمه الله) & others regarding the exception Allāh(جل وعلا) has given to the elderly women in the Āyah pertains to putting aside the Jilbāb.

This was narrated by Imām 'Abdūl Razzāq(رحمه الله) in his Tafsīr(2/63) and Imām Ibn Abī Hātim(رحمه الله) in his Tafsīr(8/2641-2642).

8. As for al-Dahāk(رحمه الله), to prove that he's speaking about the Mahrams, is what Muzāhim(رحمه الله) authentically narrated from him, that he said: {If I entered upon my mother, I would say to her: Cover your Head}

This was narrated by Imām Ibn Abī Shaybah(رحمه الله) in his Musannāf(17574 & 17576).

9. As for Qatādah (رحمه الله), the same thing has been authentically proven on him like the others regarding the exception Allāh (سبحانه وتعالى) gave the elderly women.

It was collected by Imām Ibn Abī Hātim al-Rāzī (رحمه الله) in his Tafsīr (8/2640). So this shows that there's no difference of opinion amongst the Sahābah, Tābi'īn & Salaf that the verse of Sūrat al-Nūr is referring to the Mahārim.

10. It's authentically proven from Abī Sālih (رحمه الله) & 'Ikrimah (رحمه الله) that they said: {The Apparent Adornments is what's above al-Dir' (chest, torso)}

This is narrated by Imām ibn Abī Shaybah (رحمه الله) in his Musannāf (3/383). And الدرع is the clothes of the house, not the clothes when you go out as it's well known, because al-Dir' reveals with it the hair & neck, and it's prohibited to reveal this to the strangers by Ijmā'.

11. It's also authentically prove from Imām Ibrāhīm al-Nakha'ī (رحمه الله) that the Apparent Adornments is al-Dir'.

This is narrated by Imām Ibn Abī Hātim (10/109), and al-Tahāwī (رحمه الله) in Sharh Ma'ānī al-Āthār (4/332) with an authentic chain.

12. It's authentically proven from Tāwūs (رحمه الله) that: {there was nothing more disliked to him other than a Mahram seeing the 'Awrah of the other}, he said: {He used to dislike for her (Muslimāh) to take off her head-covering in his presence (Mahram)}

This was narrated by 'Abdūl Razzāq (رحمه الله) in al-Musannāf (12831) from the chain of Ma'mar (رحمه الله) from ibn Tāwūs (رحمه الله) from his father (Tāwūs) and it's authentic.

13. As for 'Abdullāh ibn 'Omar (رضي الله عنهما), he also mentioned that Allāh (سبحانه وتعالى) has given an exception for the elderly women to put aside her Jilbāb.

Imām ibn Abī Hātim (رحمه الله) narrated it in his Tafsīr (8/2641) and it was collected by Sa'īd ibn Mansūr in his Sunan (al-Tafsīr / 1616).

So from this Imām al-Bayhaqī (رحمه الله) has placed a chapter-heading in his Sunan from ibn 'Abbās's Tafsīr of the verse: {and not expose their adornment except that which [necessarily] appears thereof...}, so he said:

{Chapter: What a woman can show from her adornments to those mentioned in the verse from among her Mahrams}

Then he mentioned the statement of ibn 'Abbās (رضي الله عنهما) which says: {The Apparent Adornments are: The face, eye-shadow, hennā on the hand, and the ring, so this is what she can reveal in her house to those who enter upon her}

This was narrated by Imām al-Bayhaqī (رحمه الله) in al-Sunan a-Kubra (7/94), Ibn Jarīr al-Tabarī (رحمه الله) in his Tafsīr (17/259) and ibn Abī Hātim (رحمه الله) in his Tafsīr (8/2576) as it was referenced before, so refer back to it & the chain is authentic according to Imām al-Bukhārī (رحمه الله), Imām

Ahmad (رحمه الله) & Imām Abū Hātim al-Rāzī (رحمه الله) as it comes through the chain of 'Alī ibn Abī Talha (رحمه الله) from ibn 'Abbās (رحمه الله عنهم).

Likewise, Imām ibn 'Abdīl Barr (رحمه الله) has mentioned that showing the adornments are for the Mahrams, not the Strangers, so he said: {Indeed, the Mahrams that are related through kindship or suckling are not to be concealed from, nor to be covered up in front of except for the 'Awrāt, and the woman is a 'Awrah (to the Mahrams) except for her face & hands}

Refer to al-Tamhīd (8/236)

14. It's authentic from 'Abdullāh ibn Mas'ūd (رضي الله عنه) that he said: {The Apparent Adornments are: The Clothes}.

This was narrated by Imām 'Abdūl Razzāq (رحمه الله) in his Tafsīr (2/56), Sa'īd ibn Mansūr in his Sunan (al-Tafsīr/1569), Imām ibn Abī Shaybah (رحمه الله) in his Musannāf (17282 & 17296), Imām ibn Jarīr al-Tabarī (رحمه الله) in his Tafsīr (17/256-257), Imām ibn Abī Hātim (رحمه الله) in his Tafsīr (8/2573-2574) & others.

Likewise, this is what all his companions from 'Irāq have said such as Imām Abī al-Ahwās (رحمه الله), Ibrāhīm al-Nakha' (رحمه الله), al-Hassan (رحمه الله), ibn Sirīn (رحمه الله) & others, and Mujāhid (رحمه الله) said the same thing.

Refer to Sunan Sa'īd ibn Mansūr (1571), Musannāf ibn Abī Shaybah (17285, 17289, 17293), Tafsīr ibn Jarīr (17/257) & the statement of Mujāhid can be found in Tafsīr ibn Abī Hātim (8/2574).

And what is meant by al-Thiyāb or "The Clothes" is what's beneath the Jilbāb, so it's the clothes that are worn traditionally in the house, and the Jilbāb simply covers it up, but the clothes she wears beneath the Jilbāb, it's permissible for the Mahrams to see that, because "Adornments" can be explained as being "Clothes" as Allāh (سبحانه وتعالى) said: {Take your adornments at every Masjid} [Sūrat al-A'rāf:31] i.e. The adornments of your clothes, and this is what Imām Abū Ishāq al-Sabī'ī (رحمه الله) used to explain the statement of 'Abdullāh ibn Mas'ūd (رضي الله عنه), so he recited that verse when he narrated the Tafsīr of ibn Mas'ūd from the chain of Abī al-Ahwās (رحمه الله) from ibn Mas'ūd (رحمه الله) & it's authentic.

Refer to Tafsīr 'Abdūl Razzāq (2/56) and Tafsīr ibn Jarīr al-Tabarī (17/257).

15. It's also authentic from Imām al-Zuhrī (رحمه الله) that he said: {There's nothing wrong for the man to look at the front hairs of a woman from beneath the veil, if he was a Mahram, but as for her taking off the complete veil in front of him, then she shouldn't}

This was narrated by Imām 'Abdūl Razzāq (رحمه الله) in his Musannāf (12829).

Likewise Imām ibn Shihāb al-Zuhrī (رحمه الله) said regarding whether a woman can take off her veil in front of a Mahram: {As for him seeing a little bit [of her hair] from beneath the veil, that's fine, but for her to take off her veil completely, then No}

This was narrated by Imām ‘Abdūl Razzāq (رحمه الله) in his Musannāf (12830) from the chain of Ma’mar (رحمه الله) from al-Zuhrī (رحمه الله) and it’s authentic.

So all these authentic narrations from the Salaf show you how pious they were in their modesty & how much chastity they had, and it’s also very important to mention that the Tafsīr of the Sahābah regarding the “Apparent Adornments” where they mention that it’s the Face, this doesn’t mean that they prohibit a woman to show her hair to those Mahrams, but rather it’s from the amount of modesty that they had, which is why you’ll find many statements of the Salaf saying they ask their mother to cover her head before they would enter upon her, but what the scholars such as Shaykh Sulaymān ibn Nāsir al-‘Alwān (حفظه الله), Shaykh ‘Abdūl ‘Azīz al-Turayfī (حفظه الله), Shaykh Nāsir al-Fahad (حفظه الله) & Shaykh ‘Alī al-Khudayr (حفظه الله) would say is that the Sharī’ah is taken a bit more lightly in these areas, so what we believe is that a Muslimāh can show her hair to her Mahram, but the point of relating all these narrations from the Salaf is to place their statements in the right spot, not apply them in the wrong topic.

16. I would like to finish this with an amazing narration from Hafsa bint Sīrīn (رضي الله عنها) which was narrated by ‘Āsim al-Ahwal who said: {We entered upon Hafsa bint Sīrīn, and she put the Jilbāb on like this(explaining what she did), and covered her face with it(the arabic text mentions Niqāb), so we said to her: “May Allāh have mercy upon you! Allāh (جل وعلا) said: “And women of post-menstrual age who have no desire for marriage - there is no blame upon them for putting aside their outer garments [but] not displaying adornment.”[24:60] (and it’s the Jilbāb), so he said: She said to us: “What is after that?” So we recited: “But to modestly refrain [from that] is better for them.” [24:60], so she said: It is to keep the Jilbāb on}

This was narrated by Sa’id ibn Mansūr (رحمه الله) in his Sunan (al-Tafsīr/1618), and Sa’dān ibn Nasr (رحمه الله) in his “Juz” (page 60) and from the chain of Sa’dān (رحمه الله), Imām al-Bayhaqī (رحمه الله) has collected it in his Sunan al-Kubrā (7/93) and it’s authentic.

So here we have an explicit evidence from Hafsa bint Sīrīn (رضي الله عنها) regarding the Āyah that Allāh (سبحانه وتعالى) has given an exception for the elderly women to take the Jilbāb off the face as long as it’s not beautified, “But to modestly refrain [from that] is better for them” as Hafsa bint Sīrīn (رضي الله عنها) mentioned, and the Hadīth explicitly describes her as wearing the Niqāb.

And all the Salaf are in agreement that the exception given in this verse is to take the Jilbāb off the face, so how can those people apply the statements of the Salaf where they can show the Face & hands to the Mahrams and apply it to the non-Mahrams?! If a Muslimāh was really allowed to show her face & hands to the Non-Mahram men, then what is the purpose behind this Āyah where Allāh (سبحانه وتعالى) has given an exception for the old women to show her face, and this exception is exclusive for them, so this proves that the younger women are obliged to cover the face from the Strangers among the Men, and Allāh (سبحانه وتعالى) knows best